THE MONVMENT OR, TOMBE-STONE:

OR,

A SERMON PREACHED AT LAVRENCE POVNTNIES CHVRCH in LONDON, Nouemb. 21. 1619. at the funerall of Mr. *Elizabeth Iuxon*, the late wife of Mr. *Iohn Iuxon*.

By STEPHEN DENISON Minister of GODS Word, at Kree-Church in the honourable Citie of LONDON.

Prou. 10. 7.

The memorial of the iust shall be blessed, but the name of the wicked shall rot.

Mat. 26. 13.

Whereſoeuer this Goſpell ſhall be preached in the whole world, there ſhall alſo this that this woman hath done, be told for a memoriall of her.

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THE MONUMENT
OR
TOMBSTONE:

TO M^r. IOHN IVXON, CITIZEN OF THE FAMOVS CITIE OF LONDON, AND HIS fiue children, whom I loue in the truth.

STEPHEN DENISON wisheth increase of all true happineſſe and proſperitie.

DEare friend, it hath bin my purpoſe a long time, to giue ſome publicke teſtimonie before I die, of your loue and kindneſſe ſhewed vnto me: and conſidering that God hath offered ſuch opportunitie as this, I thought I could not do leſſe, then to teſtifie my thankefulneſſe vnto you, and to giue Gods Church occaſion, both to bleſſe God for you, and to remember you and yours in their prayers. I do acknowledge that you haue bene, and ſo vnto this day you do remaine, the moſt faithfull friend, and bountifull benefactor, which hitherto I haue found vpon the earth. You and your worthie wife now deceaſſed were the good Shunemites, which gaue me the firſt conſtant entertainement in this City. Your care ouer me hath bene great, your faithfulneſſe true, and your bountie to me not little. I am perſwaded God will bleſſe you for it, and that Gods deare people will loue you for it; and for mine own part I ſhall ſtill remain in your debt, to pray for you, and to do you the beſt ſpirituall good that I can. God hath depriued you of a vertuous wife, and me of a deare friend; but the will of the Lord is good, & he knoweth what is beſt. Comfort your ſelf concerning her death, by the ſound experience which you had of her godly & vertuous life: & remember

with ioy, that which drew teares from you at her death, to wit, what a great care she had of your soule whilest she liued. Remember also with comfort those excellent marks which were in her, which you saw in her, and knew in her, as well as my selfe. I confesse you haue a great misse of her many ways, but the consideration of her vndoubted happines, must comfort you concerning that misse. Labour you to make a good vse of her visitation & death; let it moue you to renew your couenant with God, and to be mindfull of your owne mortalitie, to prepare for it in due time, to work out your owne saluation with feare and trembling. Get oyle into your vessell whilest you haue time, that so you may be ready when the Bridegroome cometh, to enter in with him. And now giue me leaue to speake a word or two to your beloued children.

You M. Iohn Iuxon the first borne, let me exhort you to flie the lusts and vanities of youth, and giue your mind vnto goodnes: remember your Creator in the dayes of your youth. Learne with Timothy to know the Scriptures of a child: as you are the first borne in age, so be you the first borne in grace; be an example vnto the rest of the children in vertue and stayednesse: fulfill the propheſies which go of you. Your tender father reioyceth in you, and hopeth that grace is in some measure begunne in you; and for my owne part I hope good of you, therefore be you good.

And you M. Thomas Iuxon, let me admonish you, not to turne the grace of God into wantonnesse: vse that capacitie which God hath giuen vnto you, for the glorie of God: be carefull to giue your mind vnto learning, and to know God: be obedient to your parents, for this is the whole dutie of man, as Salomon saith, Eccles. 12. And otherwise, if you will not hearken vnto this, then must I say with the same Salomon: Reioyce ô yong man in thy youth, and let thine heart cheere thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes. But know thou, that for all these things God will bring thee into iudgement, Eccles. 11. 9.

And you mistris Elizabeth Iuxon, let me put you in mind, that as you beare the name of your vertuous mother so you would be carefull to follow her godly steps: be you diligent to heare

Gods

Gods Word preached, and to reade the same in priuate euery day; meditate that which you heare and reade, and be carefull to practise that which you learne, both in your generall and particular calling. For these were the steps of your worthy mother.

And you mistris Sarah Iuxon, remember also after whom you are named, to wit, after Sarah the wife of Abraham. Be diligent to reade the storie of Sarah in the booke of Genesis, and follow her in all things that are good and imitable. And remember the words of the Apostle, that women are the daughters of Sarah so long as they doe well, 1. Pet. 3.

And lastly you Mistris Marie Iuxon, if God shall giue you life to liue to come to yeares of discretion and vnderstanding, consider what I say vnto you. You are named after the blessed Virgine Marie. As she therefore conceiued Christ in her wombe, so do you conceiue him in your heart. As she pondered the words of the sheepheards in her heart, so do you meditate of the word of God day and night. Yea consider what graces were in her, and labour for the same. Yea let me say to all you three pure Virgins; beware you of the sinnes of the times, take heed of following the vaine fashions of the world, take heed of pride, take heed of whoredome and all manner of vncleannesse: haue a care with whom you consort your selues: marrie not without the consent of your parents or gouernours; and be sure that you marrie in the Lord. In a word, be carefull to reade and consider the marks which were in your mother, and labour to find the like in your selues. And thus you shall leade a blessed life, and accomplish a happie death, and at the last shall come to that heauenly kingdome, whither your deare mother is gone before. Vnto the which heauenly kingdome, the Lord of his mercie bring vs all for Iesus Christ his sake, Amen.

Yours in all Christian dutie,

STEPHEN DENISON.

To the Reader.

COurteous Reader, I haue beene exceedingly importuned, and that by many worthy Christians, for the marks which our worthy sister deceassed left behind her. I could not tell how so well to satisfie the religious request of my brethren in this thing, as by making publike for the common good both the Sermon and the Markes. Here therefore I offer them to thy Christian consideration; reade them with a single eye: weigh them well; and if thou reape any benefit, giue the whole glorie to God, and remember the vnworthy writer in thy prayers.

Thine in the Lord,

S. D.

God and eschued euill, as God himselfe giues testimony of him in the first chap. of this booke, at the first verse: yea this blessed *Iob* was such a man, as that there was none like him in all respects in the whole world, at the least in his age and time. For so it is said of him in the second chapter and third verse of this holy booke.

We must note therefore and obserue, that the word *vanity* is taken also in Scripture for the vanity of a fading condition; and so it is vsed in Psal. 144. 4. where it is said, *Man is like to vanity, his dayes are like a shadow that vanisheth*: and Rom. 8. 20, *The creature is made subiect to vanity*: that is, to a fading condition. And thus the word *vanity* is vsed in our present text: *I haue had as an inheritance the moneths of vanity*, that is, vanishing and fading moneths, the abstract being put for the concrete, or vanity for vanishing.

And wearisome nights, &c. Here it may be inquired what it was that *Iob* endured in the night, for the which he termes his nights wearisome nights, or, as it is in the originall, nights of labour. To this I answer: *Iob* endured three things in the nights, the which three things made his nights the nights of labour and vnrest.

First, he endured fearefull dreames and visions, as appeareth in this present seuenth chapter and fourth verse, where it is said, *When I say my bed shall comfort me, my couch shall ease my complaint, then thou scarest mee with dreames, and terrifiest me through visions.* And this was a great passion; for it is grieuous to be scared with dreames, but it is more to be terrified with visions and apparitions of Angels, whether good or euill. The want of naturall rest vnto a weake person is very tedious, but this addition of terror & horror is much more grieuous.

2 The second thing which *Iob* endured in the night, as well as by day, it was anguish of mind and trouble of conscience: *For his calamitie was heauier then the sand of the sea, the arrowes of God Almightie were within him, the poyson thereof drunke vp his spirit, yea the terrors of God set themselues in aray against him,* Iob 6.2.3. And this was matter of sore labour; for as *Salomon* saith, *A man will beare his infirmitie; but a wounded spirit, who can beare it?* Prou. 18.14.

3. The third thing which *Iob* endured in the night, was extremitie of paine in the bodie, expressed by verie grieuous and dolefull fits; for *when he lay downe, he said, When shall I arise, and the night be gone? and he was full,* or as it is in the originall, *he had his belly full of tossings to and fro to the dawning of the day.* And there is none which haue had experience of extremitie of sickenesse, but I hope they will easily acknowledge, that extremitie of paine is a sore labour.

Thus much for the clearing of the meaning of the words.

Now before we come to the doctrines and instructions, one maine question may be moued concerning the practise of *Iob* in complaining whether he did well or ill in it? And to this I answer, that in many things *Iob* sinned in the matter of complaint, as *in cursing the day of his birth,* Iob 3. and in desiring for anguish to be *cut off before his time,* Iob 6.9. and *chusing to be strangled* was likewise a great sinne in him, Iob 7.15. But in these words in the text, I take it that *Iob* did not mainly sinne, (howbeit I do not excuse him altogether from infirmitie,) but for his words vsed, they are warrantable; as for his secret affection, we haue nothing to do with it, we leaue

leaue it to God that knowes it.

You will then demand, Is it lawfull for such as are in distresse to complaine?

To this I answer, that all complaint is not sinfull. *Dauid* complained in the sixt Psalme, that *his soule was sore troubled*, and yet he sinned not. *Hezekiah mourned like a doue in his sickneſſe*, Esay 38.14. and yet for that is not iustly to be reproued.

But lawfull complaint in time of extremitie must be ioyned with these limitations.

First it must not be with murmuring or repining against God, but rather with a patient submitting to his blessed will, so that though we do declare our griefe, yet we must be content to endure it, in obedience to God; and we must learne of Christ, to say, *If thou wilt that I shall drinke of this cup, thy will be done.*

Secondly, our complaint must not be to the weakning of our faith: we must so complaine, as that still we hold fast some ground of ioy. For indeed we ought to reioyce euermore; and we should not mourne without hope, as the Apostle speaketh.

Thirdly, our complaints must be moderate; for there is but a time to mourne. We ought to find time, as well for the declaring of Gods mercies which we haue receiued, as to expresse our griefes, or else we are greatly vnthankfull.

Thus much for the meaning. Now come we, by Gods permission and assistance, to collect such doctrines & instructions as may make for our edification.

Moneths of vanitie. Where note we, that *Iob* speaking of his life, doth not terme his moneths, moneths of certaintie, as though he had a lease of his life, but

2. Doct. moneths of vanitie, as implying that *Mans life is very fraile and subiect to vanish away.* And indeed there is nothing more fraile, and more vncertaine. For this cause the Scripture compareth our liues to things that are very inconstant: as sometimes to grasse, which in the morning flourisheth and groweth, and in the euening is cut downe and withereth. Psal. 90. 5. 6. And sometime to a vapour, which appeareth for a very little time, and afterwards vanisheth away, Iam. 4. 14. Sometime to a weauers shuttle, which quickly passeth from one side of the webbe vnto the other. Sometime to smoke, which is driuen away and dispersed with euery wind or blast, Psalme 102. 3. Sometime to a shadow which declineth, Psal. 102. 11. And sometimes to vanity it selfe, as in my text.

Gods Church and people haue taken diligent notice of this frailty from time to time, and therefore haue made account of short life. Hence it is that *Abraham* in his perfect health termeth himselfe dust and ashes, Genes. 18. 27. Hence it is that *Dauid* saith, that his life is alwayes in his hand, Psal. 119. 109. Hence it is that *Paul* saith, *I am readie to be deliuered, and the time of my departure is at hand*, 2. Tim. 4. 6. Hence it is that the Church saith, *we haue here no abiding citie.* Heb. 13. 14. And hence it is that so many faithfull Christians do so ordinarily remember their mortalitie and their graue when they lie downe in their beds.

1. Reason. And indeed verie experience doth teach vs that mans life is fraile. For do we not see yong men die as well as old? Do we not see strong men die as well as weake? Do we not see wise men die as well as foolish? Yea do we not see Physitians die as well as patients?

Yea

Yea there is none, rich or poore, high, or low, noble or meane, which can promise himselfe to liue for the space of one poore houre.

Againe, our liues must needs be fraile and vncertaine, in respect of the manifold dangers whereunto they are continually subiect. For first, they are subiect to infinite diseases, as to the pestilence, to the burning feuer, to consumptions, to the gout, to the stone, to the dropsie, to the bloudie issue, and to innumerable other. 2. *Reason.*

Secondly, they are subiect to the stroke of Angels, to the layings in waite of enemies, yea to Gods immediate stroke.

Thirdly, they are subiect to many sodaine accidents. If they trauell by land, they are subiect to be taken by theeues and robbers, and to be left for dead. If they ride, they are subiect to fall from their horses, and to breake their neckes. If they trauell on foote, they are subiect to take immoderate heate. If they eate, they are subiect to take surfet, though they eate neuer so little. If they fast, they are subiect to grow into weakenesse. If they sit in their houses, diseases will grow vpon them by much sitting. If they walke abroad, a thousand dangers both ouer their heads and vnder their feete, and before them, and behind them, and at their right hand and at their left, do attend and waite vpon them, and therefore how fraile is the life of man?

Yea but some possibly will obiect and say, Do we not see some men and women to liue long? Do not some in our age attaine seuentie yeares, some eightie yeares, some nintie yeares, some an hundreth? and may not I hope to liue as long as they? *Obiect.*

I do not denie, but God is able to continue thee long *Answ.*

vpon the earth, though thy life be neuer so fraile. But it is not the safest course, my Christian brother, to make account of, or to expect long life. For if they which are strong liue vntill seuentie or eightie yeares, yet we find by experience, that there be a great many which neuer see fortie, some which neuer see thirtie, some which neuer see twentie, some which neuer see ten.

2. *Obiect.* Yea but some, it may be, will further obiect and say, I am strong and lusty, I am yong, or in my best yeares, I find no decay in my body; and therefore what reason haue I to looke for death?

2. *Answ.* Alas poore soule, whosoeuer thou art, thou art too prone to deceiue thy selfe. Hast thou neuer read, that *Man in his best estate*, that is, in his best yeares, in his best strength, in the verie floure of his age, *is altogether vanitie?* Reade Psalme 39. 5. and it will teach thee. Hast thou neuer read what *Iob* saith in his 21. Chapter and 23. verse, where he testifieth, that *One dieth in his full strength, his breasts being full of milke, and his bones being moistened with marrow?* Reade and consider, and be not incredulous, but beleeuing.

Now hauing proued the truth of this point, to wit, that the life of man is very fraile and vncertaine; and hauing answered the Obiections which might be made against the same: it remaineth now to make application of that which hath bene deliuered. And a threefold vse we may make of this our frailtie; to wit, an vse of Reproofe, an vse of Instruction, and an vse of Comfort. An vse of reproofe. And it may reprooue diuers. First, such as make a couenant with death, and put the euill day farre from them; which think in their hearts, that though a scourge come and passe through the whole land, yet it shall not

1. *Vse.*

come

come neare them. Alas poore soule, what priuiledge hast thou to escape more then any other? art thou any iote the more safe, because of thy securitie? No verily. *For when thou shalt say, Peace and safetie, then shall there come vpon thee sodaine destruction.* As *Paul* saith, 1. Thess. 5.

Secondly, this may serue to reproue such as immoderatly do seeke after wealth, being as vnsatiable in seeking riches, as if they and their children were not mortall, but immortall; as if indeed they were to liue here alwayes, and were to make prouision for an earthly eternitie. O foolish and filthy couetousnesse! when wilt thou say, It is enough? O vaine man, thou prouidest with the danger of thy soule for many yeares, when it may be this night thy soule shall be taken from thee, and then whose shall these riches be which thou hast vniustly gathered?

Thirdly, it may make for the iust reproofe of them which labour to perswade others that they shall liue long. These are like vnto them which promise others libertie, and are themselues the bondslaues of corruption. And in this many Physitians are too blame, which will make such large promises to their patients, as though it were in them to recouer health at their pleasure, when as in the meane time the poore patient dieth vnder their hands.

The second vse is an vse of Instruction: for considering that mans life is thus fraile, therefore hence we should learne to be humbled in our selues. We must remember we are but dust and ashes, and therefore we must not haue high conceits of our selues: neither must we affect the too much pampering and pranking of the body. 2. *Vse.*

body. Alas, it may be thou art feeding nicely and curiously to day; it may be thou art now pranking thy selfe in pride and in strange attire, or painting thy face with *Iesabel*, and before to morrow thou maist be dead. O earth, earth, earth, heare the word of the Lord; humble thy selfe before the Lord, in consideration of thy mortalitie. If thou wilt not humble thy selfe, thou hast iust cause to feare that the Lord will humble thee, and bring thee low.

Secondly, the consideration of our frailtie must teach vs, not to deferre or put off our repentance: but whilest it is called to day, to call our selues to a secret examination of our wayes and courses, to humble our selues for them, to renew our couenants with God of our obedience, and to turne from the power of Sathan to God. Thou thinkest thou mayest do this soone enough when thou art old: but how doest thou know, whether thou shalt liue to be old, or no? Or suppose thou liue to be old, how doest thou know that God will giue thee repentance at the last, when thou hast hardened thine heart against him by thy sins? Therefore, whilest it is called to day, either now turne or neuer, either now repent or perish. Either seeke the Lord in time whilest he may be found, or else neuer seeke him.

Thirdly, the consideration of our frailtie must teach vs, first to seeke Gods kingdome and righteousnesse, and to lay vp for our selues a good foundation against the time to come. We must labour to be rich in faith, that when death comes vpon vs, we may not slauishly feare it, but rather chearefully embrace it as a most welcome messenger. It is lamentable to see what paines men take to go to hell, how they labour for the obtaining of their lusts

lusts and vnsatiable desires, and in the meane time remaine altogether voide of care how they might attaine heauen. O awake, awake, remember our abode here, it is but for a short time, but that estate which is to come, whether it be for happinesse or woe, it is eternall, and without end. Therefore striue and take paines to enter in at the straite gate. We finde by experience, things of value in the world, to wit, riches and honours, and high places, they are not attained without great meanes vsed: and shall we thinke that sauing grace, and Gods kingdome will be obtained without great striuing? Let no man or woman deceiue themselues: for if the righteous which labour hard in the vse of meanes, as in hearing, in reading, meditating, in the vse of the Sacrament, in conference, in keeping faith and a good conscience, in prayer, and such like: if such, I say, shall scarcely be saued, notwithstanding all their care and striuing; then what shall become of such that striue not at all; or if they do striue, it is very coldly and negligently? Surely such, vnlesse they mend their pace, they can neuer reach their iournies end, which is the glorious kingdome of heauen. They will be found like trauellers dead in the way before they halfe reach home.

The third and last vse is for comfort and consolation. For considering that mans life is but fraile; therefore first it may be a comfort to such as endure exile, or banishment, or imprisonment, or hard vsage, or pouertie, or sickneſſe, or the like, they may remember, that their afflictions here cannot be long, because their liues are but short. *Peace shall come, and they shall rest in their beds*, Esay 57.2. and *Blessed are they which die in the Lord, yea saith the Spirit, they rest from their labours*. Reu. 14.13. 3. *Vse.*

Secondly, the consideration of shortnesse of life, may be matter of consolation and comfort vnto such as beleeue; for now their saluation is nearer then when they began to beleeue. What knowest thou, but that there is but a step betweene thee and heauen? Thou art here this yeare, thou maiest be in heauen before the next; thou art here this moneth, thou maist be with Christ before the next. Yea thou art here to day, thou maiest be in blisse before to morrow. O thrise happie estate! How would men admire the happinesse of such a begger as were in possibility euery houre to be aduanced to a kingdome? And how much more admirable is the estate of euery true Christian, who stands in continuall possibilitie to be aduanced to such an estate, as *neither eye hath seene, nor eare hath heard, neither can it sufficiently enter into the heart of man to conceiue?* 1. Cor. 2.9.

Thirdly, the consideration of our shortnesse of life may comfort all such faithfull Christians as do desire to be freed from sinne. Though Sathan and the world, and their own corruptions, do disquiet them for a time, yet they shall not alwaies disquiet them. Death will come and that quickly, and then thou shalt sinne no more, neither shalt thou be tempted to sinne any more, but thou shalt be like vnto an elect Angell, yea like vnto Iesus Christ in perfect holinesse and righteousnesse. Which estate Gods children more affect then they affect the verie happinesse or ioyes of heauen. And thus much for the first doctrine.

2. Doctr. *Moneths of vanitie*: Hence obserue we in the next place, *That afflictions sanctified are an especiall meanes to bring a man or woman to a cleare sight of the vanitie of earthly*

earthly things. *Iob* being greatly afflicted, and hauing his affliction ſanctified vnto him, was enabled out of the bottome of his affliction to ſee that his moneths were but vanitie, and the like may be ſaid of *Dauid*, who being ſicke and weake, obtained withall an holy contempt euen of his very kingdome, and was content that *Salomon* ſhould be crowned King euen in his life time. 1. King. 1. 33. The like we reade of *Barzillai* in 2. Sam. 19. 33. 34. who when *Dauid* offered him great honour and preferment in his Court, he conſidering with himſelfe that he was now growne very old, refuſed the kings offer. And thus many Chriſtians which in time of health did too much affect riches and honours, and fineneſſe in apparell, afterwards in time of ſickneſſe come to ſee the vanitie of all theſe. To this purpoſe *Salomon* ſpeaketh well in Eccleſ. 12. 4. that in old age, which is a laborious affliction of it ſelfe, *the daughters of ſinging ſhall be abaſed*: as implying, that though in health and youth, men or women ſtand too much affectionated to the vanitie of earthly delights, yet in affliction and old age they ſhall attaine the ſight of the vanitie of theſe things. So that afflictions are like vnto the clay wherewith the blind mans eyes were annointed in the Goſpell, and whereby he came to attain his ſight, which before he wanted. Yea afflictions are like chryſtall ſpectacles, whereby Chriſtians are helped much in the diſcerning and diſcouering of earthly vanity.

And there be two reaſons for the euidencing or clearing of the truth of this point, to wit, *That afflictions ſanctified are ſpeciall helpes to bring to ſight the vanity of earthly things.* As firſt, becauſe men and women in afflictions finde by experience the helpleſneſſe of earthly 1. *Reaſon.*

things, they find that they may lie in paine and miserie, yea that they may die, and be turned to dust, for any thing which their riches or honours can helpe them: and therefore they may easily conclude, How vaine, ô Lord, do I now finde these things, vpon the which formerly (foole that I was) I haue so doted, and set my mind? Behold now I see and say with the Preacher, as I find also by euident experience, *Vanitie of vanities, vanity of vanities, all is vanity*, Eccles. 1. 2.

2. *Reason.* Secondly, in sanctified afflictions men and women come to the sight of the excellencie of true sauing grace: now they can value one dramme of faith aboue many talents of gold; now they had rather haue oyle in their vessels, then treasure in their coffers. And the more that any one is brought to the sight of the true worth of grace, the more they are brought withall to the sight of earthly vanitie. Do I see the price of heauen? Then I see the baseneſſe of the earth Do I see the excellency of the knowledge of Christ my Lord? Then I see all other things to be drosse, and count them to be dung.

Obiect. Yea but some, it may be, will be too busie to obiect, that afflictions are more like to driue vs from God then to bring vs vnto him, and that aflictions are dead helps of themselues, and cannot profit.

Answ. Vnto whom I answer, that afflictions separated from the working of Gods Spirit are indeede of no value; which is the reason that though Turkes and Infidels haue afflictions as well as Christians, yet they are no whit bettered by their afflictions, because indeed their afflictions are not sanctified vnto them. And the like we may be bold to say of the written word of God. For

the

the word it selfe separated from the Spirit cannot worke. So that we put not this vertue of bringing to the sight of earthly vanitie, in the very afflictions themselues, no more then we ascribe the recouery of the blind mans sight vnto the clay wherewith his eyes were annointed. But this we affirme, that afflictions sanctified, that is, afflictions ioyned with the worke of Gods Spirit, are excellent meanes to bring to the sight of earthly vanitie. Yea had it not bene for afflictions sanctified, there be many now in heauen which had neuer come there. And had it not bene for afflictions, there be many prodigals in the world, which had not knowne (as they do know) what had belonged to the turning from the power of Satan to God. And therefore as I desire that there may not too much be ascribed to afflictions: so I would forewarne men to take heede how they make too slight account of them, considering to what excellent purposes God hath sanctified and appointed them; and considering withall the confessions of many sound and experienced Christians, which do ingenuously acknowledge that such and such afflictions were especiall meanes to bring them to God.

But may not afflictions lawfully be desired and prayed for, considering that they may be meanes, if they be sanctified, of much good vnto vs?

To this I answer, that as we are not to condition with God that he would neuer touch vs with any afflictions, but we must referre our selues vnto his will; so we are not to hasten afflictions vpon our selues: and the rather because we know not what ability we haue to beare afflictions, or what grace we shall haue to make the right vse of them. We may indeed pray that if afflictions be

vpon vs they may be ſanctified vnto vs, and it is an holy and neceſſarie prayer: but to pray that God would ſcourge vs, it is a preſumptuous requeſt, and doth ſauour too much of ouerweening our owne ſtrength. And if any for their preſumptuous practiſe ſhall alleadge the example of *Dauid* in Pſalme 6.1. that he prayed, not to be corrected in Gods wrath, whereby he ſeemeth to be content that God ſhould ſcourge him, ſo that it were not in his furie: to this I anſwer, that ſuch know not of what ſpirit they are which thus reaſon. For art thou able to make as good vſe of afflictions as *Dauid* was? I trow not. Secondly, *Dauid* doth not abſolutely pray for afflictions, but taking it as granted, that God would afflict him, he prayeth that God would not afflict him in his wrath and fury. Therefore we conclude, that though much good be wrought by afflictions, yet that afflictions are not to be prayed for, or to be haſtened.

1. *Vſe.* But to come to the vſe and application of this point: Is it ſo *that afflictions ſanctified are an eſpeciall meanes to bring vs to the ſight of the vanities of earthly things?* Then this ſhould teach vs in the firſt place, to take notice of, and to admire the excellent power of God, who is able out of darkneſſe to bring light. For what is more vnlikely, in the iudgement of fleſh and bloud, to do good, then afflictions are? For by reaſon, when a man is ſicke, he is more fit to ſee the excellency of health then the vanity of it; and when he is poore, to ſee the happineſſe of riches, then to ſee their impotency. And therefore great and admirable is the worke of our good God in all things, and particularly in the ſanctification of afflictions. We may iuſtly ſay with the Apoſtle, Rom. 11. 33. *O the depth of the riches both of the wiſedome and know-*

knowledge of God: how vnsearchable are his iudgements, and his wayes past finding out!

Secondly, this consideration of the vsefulnesse of afflictions must be an especiall meanes to perswade vs to patience vnder the crosse, and to a willing submitting of our selues vnder the mighty hand of God. He is a wise and prudent Physitian, he knoweth indeed what Physicke is best for vs. We haue a great God to deale with when we are vnder afflictions, and if we submit vnto him, he will raise vs vp. But if we walke stubburnly against him, he will walke stubburnly against vs. Gods wrath is like to the thunder and lightnings, which commonly hurt not soft and yeelding bodies, because they do not resist, but they exercise their force vpon stout oakes and iron locks and barres, &c. So God deales gently with such as submit themselues, but if any resist, he will surely crush them and make them tame. They shall be sure to gaine nothing by obstinacie against God, but increase of their miseries. Yea God will walke obstinatly against his very elect if they resist his proceedings, as we see in the example of *Ionas*: how did God persecute *Ionas* with winde and tempests, yea how did he tosse him into the seas, and plunged him into the hell of the whales belly, and neuer left him vntill he had brought him to submit to go to Nineue? And therefore make a vertue of necessitie; that which thou must suffer of necessitie, suffer it with patience and willingly. It may be the Lord aimeth at greater good towards thee in thine affliction then thou art aware of. And therefore as thou art content to receiue many a bitter potion at the hand of a Physitian in hope of health, so be content to drinke of the cup which God had tempered, in hope that

2. *Vse.*

that it shall worke for thy good.

3. *Vse.* In the third place we must duly examine our selues if at any time we haue bene afflicted; whether our afflictions haue wrought thus with vs or no: viz. whether they haue brought vs to the sight of the vanity of earthly things. If they haue, we may be perswaded that they are sanctified vnto vs: and we haue great cause to be thankfull to God.

But if we haue bene scourged, and yet are neuer the better, we haue iust cause to be humbled, and to feare that our afflictions were neuer sanctified vnto vs. *The Lord hath smitten vs, but we haue not grieued, he hath consumed vs, but we haue refused to receiue correction; we haue made our faces harder then the rocke, we haue refused to returne:* as the Lord complaineth against the disobedient Iewes, Iere. 5.3. And thus much for the second Doctrine; to wit, *That afflictions sanctified, are speciall helpes to bring vs to the sight of the vanitie of earthly things.*

Painefull nights: Or as it is in the originall, nights of labour. Whence obserue we, *That it may befall the deare children of God, to be visited with painefull and tedious visitations.* They may be sicke and grieuously pained, and that not for a night, or for a day, but for nights, that is, for many nights together. The truth of this we see, first here in *Iob*: Nights of labour, or painefull nights haue bene appointed vnto me: for thus he complaineth.

2. *Doctr.*

And that Gods children may be visited with grieuous paine, and with laborious sickneſſe, it is further manifest by examples; as first by the example of *Dauid*, a man after Gods owne heart. For, how doth he complaine

plaine in the sixt Psalme? That his bones were vexed, that he was weary of his groning, that his eye was consumed with griefe: and in Psalme 39.10. That he was consumed by the blow of Gods hand: but especially in Psalme 38. Where he saith, That the arrowes of God did sticke fast in him, and his hand pressed him sore. That there was no soundnesse in his flesh, because of Gods anger: and that there was no rest in his bones, because of his sinne. That his wounds did stinke, and were corrupt; that he was troubled and bowed downe greatly. That he went mourning all the day. That his loynes were filled with a lothsome disease. That he was feeble and sore broken: that he roared for the verie disquietnesse of his heart, &c. And the like we see in the Church, Lamen. 1.11.12. where she saith, *Behold and see, if there be any sorrow like vnto my sorrow, which is done vnto me, wherwith the Lord hath afflicted me in the day of his fierce anger: from aboue hath he sent fire into my bones, and it preuaileth against them.* Yea, what paines did Christ himselfe indure in the Garden, when he sweat water and blouds and what torment vpon the Crosse, when he cried, *My God, my God, why hast thou forsaken me?* I suppose, that at that time the paines of hell came about him, as it is said in Psal. 18. 5. I suppose that then Christ descended into hell, when he felt the verie fire of Gods wrath in his soule for our sinnes, when the Lord withdrew the light of his countenance, and left him to the intollerable sense and feeling of his indignation. Now if *Dauid*, a man so deare to God: if the Church, bought with so deare a price: yea, if Christ Iesus the Sonne of God, were left to this extremitie of paines: then it followeth vndeniably, that Gods owne deare Saints and

children may be visited with very grieuous paine and sickneſſe, with painfull nights, yea with nights of paine.

And for the proofe of the ſecond clauſe of the Doctrine, to wit, that Gods children may be viſited with long and tedious ſickneſſes, as well as with extremitie of paine: conſider we firſt the example of *Æneas*, who kept his bed, and was ſicke of the palſey for the ſpace of eight yeares, Acts 9.33. Secondly, the example of the poore man, Iohn 5.5. who had an infirmitie for the ſpace of eight and thirtie yeares, lying at the poole of Bethesda. Thirdly, the example of the faithfull woman, Luke 8. 43. who had an infirmity twelue yeares together, and had ſpent all her ſubſtance vpon Phyſitians, and could not be healed of any. Yea, as Saint *Marke* is bold to ſay, She was neuer the better for her tampering ſo much with phyſicke, but rather much the worſe, Marke 5.26. I might be large in the proofe of this point, but I will abſtaine. Come we to the reaſons.

And there be many cauſes wherefore God doth thus heauily and tediouſly afflict his ſeruants.

1. *Reaſon.* First, that hereby he might correct ſome remainder of dangerous corruption lurking in them; according to that in Eſay 27.9. *By this ſhall the iniquitie of Iacob be purged; and this is all the fruite, to take away his ſinne.* Some of Gods children are ſubiect to ſpirituall pride, ſome to raſh anger, ſome to worldly-mindedneſſe, ſome to infidelitie, ſome to neglect of the beſt things, ſome to diſcontentedneſſe with their eſtate. And the Lord he layeth an heauie chaine vpon their loynes, to correct and mortifie their corruptions in them. And herein God dealeth like a skilfull Goldſmith; he caſteth his children into fierie afflictions; not becauſe he meanes vtterly to caſt

caſt them away, but becauſe he meaneth to take them out more pure, and purged from their droſſe of ſinne; yea he fineth them ſeuenfold, that yet they may be more pure.

Secondly, God doth heauily afflict his people, of purpoſe to weane them from the vaine delights and pleaſures of the world. And in this the Lord deales like a nurſe; he annointeth the teates of the world with bitterneſſe, to the end that his children ſucking them might deſire them no more. How came *Iacob* to diſtaſte and to forſake *Labans* family, but by the affliction which he found by the change of *Labans* countenance? Gen. 31. How came the Prodigall ſonne to be weaned from the citizens ſeruice, Luke 15. but by the affliction of hunger and want which he found in it? And laſtly, how come many of the deare children of God to be ſo farre mortified to the world, as that they *deſire to be diſſolued, and to be with Chriſt*, but by the bitterneſſe of afflictions? 2. *Reaſon.*

Thirdly, God doth thus ſcourge his Church, and afflict his children, for the triall of his graces in them; according to that in 1. Pet. 4. 12. *Brethren, thinke it not ſtrange concerning the fiery triall, which is come vpon you to trie you, &c.* 3. *Reaſon.*

God afflicts his Church, partly for the triall of their patience, to ſee whether they will ſubmit themſelues vnto him, as well in ſuffering as in doing his will: partly for the triall of faith, to ſee if they will beleeue againſt ſenſe and feeling, and whether they will ſay with *Iob, Though the Lord kill me, yet will I truſt in him*, Iob 13. 15. Yea, the Lord afflicts for the triall of wiſedome, to ſee if his children will endeuour to make good vſe of their af-

afflictions and of their crosses. Thus God I say afflicts for triall.

4. Reason. In the fourth and last place, God sorely afflicteth his Church in this world, that he might the highlier aduance it in glorie in the world to come. For howsoeuer *The afflictions of this present time are not worthy to be compared to the glorie that shall be reuealed*, (as the Apostle speakes, Rom. 8.18.) yet *our light affliction which is but for a moment, worketh for vs a farre more excellent and eternall weight of glorie.* 2.Cor.4.17.

Thus the holy Martyrs, as they suffered most, so no doubt they are glorified most. And thus many deare Saints of God, which haue endured a very hell of torment here, no doubt but they receiue a more excellent heauen of comfort hereafter: as they haue bene partakers of the suffering, so are they of the consolation.

1. Vse. But to come to the vse and application: Is it so, that God doth sorely afflict his deare children? Then this should teach vs in the first place, not to iudge or censure those which suffer, as though they were greater sinners then others. You know what Christ himselfe saith in Luke 13.2. *Suppose ye, that those Galileans were greater sinners then all other Galileans, because they suffered such things? I tell you nay, &c.* And it was the sinne of *Iobs* friends to iudge *Iob* an hypocrite, or a notorious offender, because the hand of God was so heauie vpon him. Let vs therefore learne on the contrarie with Gods Church, Lam.5.11. *To esteeme them happie which suffer.* Let vs hope, that afflictions layed vpon our brethren or sisters, are signes of Gods loue towards them, and not of his hatred. *For whomsoeuer the Lord loues, he chasteneth, and scourgeth euery sonne whom he receiueth:* as we reade

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Hebrews 12.6.7. And therefore leud and vncharitable is the practise of all such which take vpon them to iudge and to censure many a sound Christian, by their very afflictions, to be hypocrites, to be dissemblers, to be some way notoriously wicked: For else, say they, God would neuer thus haue punished them. O most vniust and rash censure! Doth not God scourge euery sonne whom he receiueth? and shall we not through many tribulations enter into the kingdome of God? Therefore let God be true, and euery rash iudger shall be proued a lyer.

Secondly, are Gods owne deare children subiect to grieuous and tedious afflictions? Therefore this may be iust matter of terror to the wicked and vngodly. For *if iudgement begin at the house of God, what shall be the end of such as obey not the Gospell of God?* as the Apostle speaketh, 1.Pet.4.17. If God correct his owne with strokes, surely he will punish the wicked with scorpions. If he afflict *Lazarus* here with pouertie and sickneſſe, surely he will punish *Dives* hereafter with hell fire. 2. *Vse.*

Yea, if God spared not his Angels which sinned, but cast them downe into hell, & deliuered them into darkneſſe, to be reserued to iudgement; then how shall the wicked thinke that the Lord will spare them, going on in their sinfull courses? Oh therefore let all the sharpe corrections layed vpon Gods children in this life, be so many warning peales to the vngodly speedily to repent, and to turne to God in time, least worse punishments seise vpon them then euer seised vpon the elect.

Thirdly, the consideration of this truth, to wit, that Gods children are subiect to so great afflictions; it must teach euery one of vs, to be prepared to endure great trials. We must be prepared to endure losse of our dea- 3. *Vse.*

reſt friends, loſſe of good name, loſſe of our whole eſtate, loſſe of libertie, loſſe of health, extremity of paines in the body, and that for a long time together: yea we muſt be prepared for the fierie triall, for what do we know, what God hath in ſtore for vs? Laſtly, we muſt be prepared to endure troubles of mind and vexations of conſcience, we muſt be content to be brought to heauen by hell gates. Brethren, we muſt not thinke it ſtrange if theſe things befall vnto vs: the like haue befallen vnto Gods owne ſonnes and daughters, that are in the world, or haue bene. Let vs learne to get ſtrength now in the time of our peace, we may haue more vſe of it hereafter then it may be we are aware of.

4. *Vſe.* Fourthly, conſidering that Gods elect are ſubiect to ſo great afflictions, let vs which enioy freedome from theſe tormenting miſeries, be the more thankfull to God for our freedome. We might liue in ſickneſſe, in paine, in pouertie, in perſecution, in diſtreſſe of minde, and yet remaine the true children of God. Therefore what cauſe of thankfulneſſe haue we, with whom the Lord deales more mildly, and yet giues vs the ſame hope of glorie, which he hath giuen vnto others which ſuffer great trials? God deales with vs as he dealt with *Henoch*; he takes vs away, and we hardly ſee or feele death: whereas many others are carried as it were in a fierie chariot to the kingdome of heauen. Conſider this all ye which ſit vnder your owne vine and vnder your owne figtree, and be thankfull.

5. *Vſe.* Fiftly, conſidering that Gods children are ſubiect to ſo great afflictions; therefore this muſt teach vs to haue a fellowfeeling of the miſeries of others. We muſt not make ſmall reckning of their paines, as though they

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ailed nothing; but we muſt compaſſionate them, and vſe all meanes we can to comfort them, and to ſupport them, as we our ſelues deſire to be comforted and ſupported if we were in their eſtate. Be it therefore farre from vs to adde affliction to affliction, or to increaſe the ſorrowes of ſuch whom God hath wounded: But let vs rather thinke with *Iob*, that he which is in affliction ought to be comforted of his friends. It is a cruell practiſe to lay on more weight vpon a poore beaſt, when he is readie to ſinke vnder that burthen which is vpon him already. So, much more is it a tyrannous fact to adde to the ſorrowes of them which are already heauie laden.

And thus much may ſuffice to haue ſpoken concerning the third doctrine, to wit, that Gods deare children are ſubiect to painfull and tedious ſickneſſes.

Many painfull nights haue bene appointed vnto me. Where obſerue, that *Iob* doth not ſay, It was my hard fortune to ſee much miſerie, or by euill lucke and hard chance I came to this affliction; but *many painfull nights haue bene appointed vnto me*: wherein is intimated vnto vs this truth, namely, that *There is no affliction befalleth the children of God, be it neuer ſo ſharpe or tedious, but it befalleth by the determinate counſell and purpoſe of God.* This is manifeſt out of diuerſe texts of holy Scripture, as out of Eſay 45.7. *I forme the light and create darkeneſſe: I make peace, and create euill: I the Lord do all theſe things.* And out of Amos 3.6. *Shall a trumpet be blowne in a citie, and the people not be afraid? ſhall there be euill in a citie, and the Lord hath not done it?* But yet this point is more eſpecially proued by that in Acts 4.27. where it is ſaid, *Herod, and Pontius Pilate, and the Gentiles, and the* 4. Doctr.

the people of Israel, were gathered together, to do vnto Christ that which Gods hand and counsell had determined before to be done. Yea indeed, all things both great and small are gouerned and guided by the prouidence of God: there is not a sparrow which falleth vnto the ground, nor an haire which falleth from our head, without our Father; as Christ himselfe saith in Matth. 10.29. And this truth the Saints haue acknowledged, from time to time. If *Shemei* curse *Dauid* and raile vpon him, *Dauid* will acknowledge, that the Lord bids him curse, 2. Sam. 16.17. If the Sabeans take away *Iobs* oxen or his asses, and the Chaldeans depriue him of his camels; if a fire from heauen take away his sheepe, and the winds stirred vp by Satan destroy his children, yet he will acknowledge, that *the Lord hath giuen, and the Lord hath taken away*, Iob 1.21.

Obiect. Yea but this might seeme to be an hard saying, that God should be the author of all afflictions. For suppose that a man be robbed of all that he hath, is God the cause of the robbery? or suppose a man be wrongfully slandered, is God the cause of the slander? This might seeme to make God the author of sinne.

Answ. Nothing lesse. For howsoeuer God is the author of the action, yet he is not the Author of the euill of the action: he tempteth no man to steale, he infuseth malice into no mans heart, to moue him to curse or slander. But the euill of the action is partly of the diuell, and partly of man himselfe. Therefore *let no man when he is tempted, say*, that *he is tempted of God, for God cannot be tempted with euill, neither tempteth he any man: but euerie man is tempted, when he is drawne away by his owne lust, and is enticed*, Iam. 1.13.14.

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But it may be obiected further, Do not many crosses fall out by meere ill lucke? Doth not a mans experience tell him of many ill chances which haue befallen him? Doth not a man sometimes breake his necke, falling from his horse? Doth not a child vpon a sudden fall into a pit, and is drowned? Doth not an axe head flie from the helue, when no such thing was intended, and slayes a man? And what is this but hard lucke or bad fortune? 2. Obiect.

Theſe indeed may ſeeme to be meere caſualties vnto vs, in reſpect of the ſuddennesse of them, and becauſe we ſee not alwayes the cauſes of them. But with God theſe things are certaine, and proceed from his decree: according to that in Prou. 16 35. *The lot is caſt into the lap, but the diſpoſing thereof is from the Lord.* Anſw.

Therefore we muſt not be like the very heathen, aſcribing that vnto chance or fortune, which we ſhould by right aſcribe to the prouidence of God.

But to come to the vſe and application. Is it ſo, that all afflictions come by the prouidence of God? Then this muſt teach vs in the firſt place, not to murmure, but let vs ſay with *Dauid*, in Pſal. 39. 9. *I was dumbe, and opened not my mouth, becauſe thou diddeſt it.* If we conſider, we haue no cauſe indeed to murmure againſt God. For firſt, he layeth not vpon any of vs the thouſandth part of that which we do deſerue. And ſecondly, he cauſeth thoſe afflictions which he doth lay vpon vs, to worke for our good: ſo that we haue more cauſe to giue him thankes, then in any ſort to murmure againſt him. 1. Vſe.

Secondly, conſidering that all our afflictions are from God, therefore it muſt teach vs to feare God aboue all. Let vs not feare the diuell, nor tyrants, nor our profeſſed enemies. For none of theſe can hurt vs with-

our God. But let vs feare that great God, who when he hath afflicted vs here, is able to caſt both ſoule and bodie into hell fire, Luke 12.5. It is a miſerable thing, that we can feare a great man becauſe he is able to hurt vs, and that we cannot much more feare God which is able to damne vs. This bewrayes a great deale of infidelitie in vs: this ſhewes that we do not beleeue the certaintie of Gods threatnings. We conſider God onely according to his mercy, and ſo make an idoll of him: but we feare him not for his iuſtice. We pretend that we loue God; but where is this awfull reſpect which we owe vnto him?

3. Vſe. Thirdly, is it ſo, that all afflictions are from God? Therfore this muſt teach vs, that whenſoeuer God doth afflict vs in any kinde whatſoeuer, either in our good names, or in our goods, or in our friends, by taking them away, or in our bodies, or ſuch like: it muſt teach vs I ſay, to trie our ſelues and to fanne our ſelues, what the Lord hath againſt vs, or for what cauſe he doth afflict vs. Thus did *Moſes*, Pſal. 90.7.8. *We are conſumed by thine anger, and by thy wrath are we troubled: thou haſt ſet our iniquities before thee, and our ſecret ſinnes in the light of thy countenance.* And it is a bleſſed vſe of afflictions, to make them as our looking glaſſe, wherin we diſcerne and diſcouer ſome things amiſſe in our ſelues. Let vs therefore which taſte afflictions, finde out our ſecret or open ſinnes, and then let vs acknowledge them to God, and humble our ſoules for them; let vs renew our couenants with new obedience. Yet let vs iuſtifie God in all his proceedings againſt vs; and let vs ſay, Lord, it is thy great mercie that thou layeſt no greater puniſhment vpon me, yea it is thy mercy that I am not conſumed

sumed and brought to nothing. Let vs say with *Daniel To vs belongeth nothing but shame and confusion*; yet let vs say as the truth is, that hell fire and the second death is due vnto vs. By this humiliation ioyned with resolution of newnesse of life for time to come, we shall obtaine mercie and forgiuenesse of sinnes past, Prou. 28. 13. Secondly, we shall turne away Gods wrath and iudgements from vs for time to come, as Nineue did: and without this repentance, there is no possible escape from Gods vengeance, but his hand will be stretched out against vs: he will breake vs with one breaking after another, vntill we be content to breake off our sinnes. If we will make no end of sinning, let vs neuer thinke that God will make an end of punishing.

Fourthly, is it so, that God is the author of all afflictions? Therefore this must teach vs to flie vnto God for helpe in time of distresse. We must say with the Church in Hos. 6. 1. *The Lord hath torne, and he will heale; he hath smitten, and he will bind vs vp.* We must not seeke to witches or wizzards for helpe, neither must we trust in our Physitians, as *Asa* did, in 2. Chron. 16. 12. but we must seeke to the liuing God. I speake not this, to the end we should neglect the meanes, but that we should not too much dote vpon the meanes, as it is the sinne of too many. And I speake it furthermore to this end and purpose, that we might be stirred vp the more feruently to seeke to God by prayer and humiliation in the time of our trouble. For it is too manifest how earnest we are in seeking after the meanes, while in the meane time we neglect to seeke vnto God by prayer for his helpe. We are like vnto *Rachel* which crieth (though otherwise a good woman) and saith vnto *Iacob*, *Giue me children or* 4 *Vse.*

else I die: not remembring that it was in God onely to giue children. And so we crie with feruency, Giue me this helpe or else I die, whereas it is the Lord only which is able to giue helpe.

5. *Vse.* Fiftly and lastly, Do all afflictions come by the prouidence of God? Then this may be matter of comfort and consolation vnto all Gods afflicted people: for certainly God will lay no other affliction vpon his Saints, but that which is for their good. God is our tender Father, and can we thinke that a tender father will giue any thing to his beloued child, but that which is good and wholsome? God is our faithfull Physitian and shall we thinke that a faithfull Physitian will wittingly giue any thing to his patient, which may do harme and not good? God is our chiefe friend, and shall we thinke that our chiefe friend will seeke our bane? Be it farre from vs so to imagine. Yea be assured of this, thou afflicted in Sion, and tossed with tempests; if God did not know and purpose to do thee good by afflictions, I dare be bold to say, he would neuer afflict thee. And therefore say with Christ, and that with comfort and willing subiection, *The cup which my Father hath giuen me, shall I not drinke it?* Ioh. 18. 11. Yea count it for matter of great ioy, that the Lord doth vouchsafe to correct you for your good: for *when ye are iudged, ye are chastened of the Lord, that ye might not be condemned with the world*, as the Apostle speaketh in 1. Cor. 11. 33. And thus much for the fourth doctrine, to wit, that all afflictions come by the prouidence of God, and by his decree and determinate purpose.

When I lie downe, I say, when shall I arise, and the night be gone? and I am full of tossings to and fro, &c.

Whence

Whence obserue, *That afflictions may be irkesome and troublesome to the very children of God.* This is manifest by this example of *Iob.* For it appeared both by his words and by his gesture, how irksome his sickneſſe was vnto him. The like we reade of *Dauid.* For how was he perplexed for the loſſe of his ſonne *Abſolon*: crying out in a moſt lamentable manner, *O my ſonne Abſolon, my ſonne, my ſonne Abſolon: would to God I had died for thee, ô Abſolon my ſonne, my ſonne.* The like we reade of *Ieremiah* in his fourth chapter, 19. verſe, crying out, *My bellie, my bellie, I am pained at the very heart, my heart maketh a noiſe in me.* The like we ſee in *Rachel*, Matth. 2. 18. For, *In Rama was there a voice heard, lamentation and weeping, and great mourning: Rachel weeping for her children, and would not be comforted, becauſe they were not.* The like we ſee in *Hezekiah*, Eſay 38. 14. for in his ſickneſſe he chattered like a crane or a ſwallow; yea he mourned like a doue. The like we reade of the Church in affliction, Eſay 59. 11. ſaying, *We roare like Beares, and mourne like doues.* Yea what ſhall we ſpeake of *Elias*, who was euen weary of his life, by reaſon of the idolatrie and perſecution in the dayes of *Ieſabel*? 1. King. 19. 4. What ſhall we ſpeake of *Naomie*, who named her ſelfe *Mara* or bitter, in reſpect of her bitter afflictions? Ruth. 1. 21. What ſhould we mention *Ionas*, who was exceedingly vexed and troubled, when he had no iuſt cauſe ſo to be? Ionas 4. 9. Yea my beloued, it befell euen to Chriſt himſelfe to be troubled, and to be ſenſible of his ſmart. For elſe why doth he pray againe and againe, that *the bitter cup might paſſe from him?* Or, why doth he crie, *My God, my God, why haſt thou forſaken me?* and the like.

5. Doctr.

Yea the child of God may be ſo ſenſible of his affliction, and his croſſe may be ſo irkſome vnto him, as that he may fall therby into diuers dangerous temptations.

He may come to thinke that God hath forſaken him, as we ſee in the example of *Dauid*, Pſal. 77.7.8. *Will the Lord caſt off for euer? will he be fauourable no more? Is his mercie cleane gone for euer? Doth his promiſe faile for euermore? Hath God forgotten to be gracious? hath he in anger ſhut vp his tender mercies? &c.*

Secondly, the child of God in afflictiõs, may poſſibly be very impatient, and may vtter dangerous ſpeeches, as we ſee in the forenamed example of *Ionas*: *I do well to be angrie*, Yea, he may come to curſe the day of his birth, with *Iob* and *Ieremiah*. Yea he may come to haue his words ſwallowed vp that he cannot pray, Iob 6.3.

Thirdly, the very elect may poſſibly be comfortleſſe in their affliction, according to that in Eſa. 54.11. *O thou afflicted, toſſed with tempeſt, and not comforted!* Yea, they may die mourning, their gray haires may go with mourning to the graue; as *Iacob* ſpeakes of himſelfe, Gen. 42.38.

1. *Reaſon.* And there be great reaſons why afflictions are thus irkſome to Gods children: as firſt, becauſe our nature is fraile and weake, *our ſtrength is not the ſtrength of ſtones, nor our fleſh of braſſe*: as *Iob* ſpeaketh, Iob 6.12. but we are fleſhie bodies, and therefore very ſenſible of the leaſt paines.

2. *Reaſon.* Secondly, the diuell doth eſpecially tempt vnto impatiencie in the time of our affliction: we haue then of all others times the ſtrongeſt temptations. When did Satan moſt tempt *Iob* to curſe God, but in the depth of his

his miserie and calamitie? And therefore it is not much to be maruelled at, if we deserie naturall frailtie and weakneſſe in our brethren and ſiſters at ſuch a time.

3. *Reaſon.* God deliuers his children to much frailtie, that in their weakneſſe his power might be ſeene. For, how admirable is the power of God, in the preſeruing of ſuch a man or woman to eternall life! which oftentimes neither know what they do, nor what they ſay. It is a great worke of God to bring any to heauen, though they pray, though they call for mercie, though they giue euidences of faith and repentance: but to bring ſuch to heauen, which for the preſent cannot pray, it is a worke rather to be admired then conceiued.

4. *Reaſon.* God alſo ſuffers his deare children to die vncomfortably for their cauſe which ſtand by, as either for the warning of his Saints ſtanding by, to teach them to take heed of nouriſhing corruption, leſt it trouble them at the laſt: and to forewarne them alſo to prepare great ſtrength againſt the needfull time. Or elſe the Lord doth it in his iuſtice, to be a ſtumbling blocke to the wicked that ſtand by: that they may depart and ſay, Lo theſe are the Profeſſours, theſe are the holy people, theſe are the runners to Sermons; and yet you ſee what ends they make: God bleſſe me from their profeſſion, &c. A iuſt iudgement of God, that foraſmuch as the wicked will not receiue any good by Gods people in their life time, either by their good counſell, or good example, that therefore they ſhould receiue hurt and bane by their death.

1. *Obiect.* But here ſome may poſſibly obiect: Doth not Chriſt himſelfe ſay, that *The comforter ſhall remaine for euer with his Elect?* Iohn 14.16. Yea doth he not ſay further, that

that *No man shall take away their ioy?* Iohn 16. 22. Which being true, how can it possibly be, that the child of God hauing had at any time sound ioy, should die vncomfortably?

Answ. To this I answer, that indeede it is true, sound ioy shall neuer vtterly be taken away from any elect vessell; but it is not to be denied but the sense and feeling of that ioy may be taken away. Though Christ was alwayes the Sonne of Gods loue, and remained for euer in his fauour, yet he was not alwayes sensible of that loue which caused him to cry, *My God, my God, why hast thou forsaken me?*

2. Obiect. If any shall obiect further, and say; Do we not reade, that the Apostles reioyced, *In that they were thought worthie to suffer rebuke for Christ?* Acts 5. 41. And do we not heare of those holy Martyrs in Hebr. 10. 34 who *suffered with ioy the spoyling of their goods?* Yea, do we not behold with our eyes, many Christians which depart out of this life with much heauenly ioy? Therefore it may seeme that the end of Gods children is a ioyfull end.

Answ. I answer, it is true that many Christians, yea I hope the most of Gods children depart with ioy. But this is not the condition of all. There be some that go weeping to heauen, as well as there be others which go triumphing. There be some that are carried in fiery chariots with *Elias*, and as it were in a whirle-winde: when others are carried in a more mild manner, or as it were in a hot selitter.

3. Obiect. If any shall obiect yet and say, Do we not reade in Psal. 37. *Marke the vpright man, and behold the iust: the end of that man is peace?* Therefore how is it possible that the

the end of the child of God ſhould be vncomfortable?

Anſw. It is moſt true, that the end of Gods children is peace, but this peace is eſpecially obtained in the world to come; for ſo ſaith the Prophet: *Peace ſhall come, and they ſhall reſt in their beds.* Eſay 57. 2. Yea what ſaith our bleſſed Sauiour? *In the world you ſhall haue affliction, but be of good comfort, I haue ouercome the world*, Ioh. 16.33.

1. *Vſe.* But to come to the vſe and application of this point: Is it ſo, that afflictions may be thus troubleſome and tedious to the very children of God? Then this muſt teach vs, not raſhly to cenſure all ſuch as in whom we diſcouer much weakeneſſe and ſignes of impatiency. For in ſo doing we might quickly come to condemne the generation of the righteous. Shall we iudge *Iob* to be an hypocrite if we heare him curſing the day of his birth? God forbid. Therefore *iudge not, that ye be not iudged. For with what iudgement ye iudge, ye ſhall be iudged; and with what meaſure ye mete, it ſhall be meaſured to you againe*, Matth. 7.2. In ſtead of iudging and cenſuring other, in this caſe rather learne to iudge thy ſelfe: thinke thus with thy ſelfe, when thou ſeeſt ſignes of impatiencie in good people, firſt, that ſurely their pangs and paines are exceeding great, for otherwiſe they would not thus complaine: and ſecondly ſuſpect thy ſelf, that if thou were in their caſe, and didſt endure that which they endure, thou thy ſelfe wouldſt be farre more impatient.

2. *Vſe.* Secondly, is it ſo, that afflictions may be thus tedious vnto the children of God? Therefore this muſt teach vs to be thankefull to God, when our brethren and ſiſters make a comfortable end. How great cauſe had the friends and kindred of holy Martyrs to praiſe God,

when they beheld with their eyes the ſtedfaſt faith, the vndaunted courage, the maruellous patience which appeared in thoſe worthy ſeruants of God. And ſo when we behold our friends vpon their death bed, iuſtifying God, condemning themſelues, laying hold of ſaluation by Chriſt, giuing good inſtructions to others, and commending their ſpirits into the hand of their Lord which hath bought them: ſurely, I ſay, in this caſe we haue great and iuſt cauſe to glorifie God. And ſo much the rather are we bound to be thankfull for this, becauſe it is not giuen to all the Saints to haue this comfort at the laſt: but ſome vpon their death beds are conſtrained with Chriſt Ieſus to crie in the ſenſe of their paines, *My God my God why haſt thou forſaken me?*

3. *Vſe.* Thirdly, is it ſo, that afflictions may be thus tedious vnto Gods children? Therefore this muſt teach all Chriſtians to endeuour, and that betimes, to lay their foundation of a comfortable death; and for this end we muſt obſerue theſe rules.

Firſt, we muſt take away the ſting of death, which is ſinne. There is nothing which makes death terrible or troubleſome vnto Gods child, but ſinne: as for the pangs, many Chriſtians haue comfortably endured them, eſpecially being aſſured of Gods fauour, and alſo priuie to themſelues of a well ſpent life. But as for ſuch which would not be ruled, but would ſtill retaine a ſelfewill, their end hath bene commonly vncomfortable. Therefore my deare brother and ſiſter, whoſoeuer thou art, let my counſell be anaileable with thee; caſt away all thy tranſgreſſions wherby thou haſt tranſgreſſed. Spare not thy boſome ſinnes. For I ſay vnto thee, euery ſinne which thou keepeſt vnmortified, doth threaten

to

to make thy death vncomfortable. Wherefore let vs euery day be leſſening the ſorrowes of death by our daily practiſe of mortification. Haſt thou mortified luſt, mortifie alſo couetouſneſſe: haſt thou mortified couetouſneſſe, mortifie alſo pride: haſt thou mortified pride, mortifie alſo raſh anger: in a word, haſt thou mortified ſome ſinne, ſtriue to mortifie all ſinne. For aſſure thy ſelfe, if thou keepe any one ſinne aliue, it will be bitterneſſe in the end.

Secondly, if we deſire to make a comfortable end, we muſt walke faithfully, and labour to glorifie God in our particular calling. How came *Paul* to finiſh his dayes with comfort, but by this, that he had finiſhed his courſe? 2. Tim. 4. that is, he had bene carefull to accompliſh the worke whereunto he was ſent. For it is not ſufficient, my welbeloued, that we obſerue with diligence the workes of pietie, and that we walke faithfully in our generall calling as we are Chriſtians, but we muſt alſo walke faithfully in our particular callings. It is not ſufficient to ſeem to be a good Chriſtian, but we muſt be good Magiſtrates, or good maſters, or good husbands, or good wiues, or good ſeruants, or good children, &c. We muſt glorifie God in the ranke wherein God hath ſet vs, if euer we meane to die with ſound comfort.

Thirdly, if we deſire to make a comfortable end, we muſt be carefull to thinke of our end betimes. When ſickneſſe and death come vnexpected, they are the more vnwelcome, they come as vnbidden gueſts: but if we haue ſeriouſly thought vpon theſe things before hand, and made them part of our daily meditation, then they are the leſſe troubleſome, and the more eaſily borne. Euen as a heauie burden, if it be throwne vpon a mans

shoulders at vnawares, it is ready to breake his backe; but if he be aware of his burden, and fit himselfe to receiue it, it is farre more tollerable: So it is with death and sickneſſe: If thou thinke of theſe things before hand, they will be farre more eaſie; but if thou put this euill day farre from thee, thou ſhalt finde by wofull experience, that vnexpected death is the moſt bitter and terrible. Therefore let thy bed put thee daily in minde of thy graue, and the ſleepe of thy death; let thy putting off thy garments put thee in mind of laying downe this tabernacle of thy body; yea let thy ſheetes put thee in mind of thy winding ſheete; and the clothes which couer thee in thy bed, put thee in mind of the earth which ſhall couer thee in thy graue. Thus thou ſhalt imitate *Iob*, who waited all the dayes of his appointed time vntill his changing came. Iob 14. 14. And thus thou ſhalt imitate many deare children of God, which are taught of God thus to thinke of their mortalitie. Thus thou ſhalt be more and more mortified to the world, and thus no doubt thou ſhalt make thy end comfortable.

Fourthly, if we deſire to make a comfortable end, we muſt endeuour betimes to make our calling & election ſure. Thus *Simeon* departed in peace, becauſe his eyes had ſeene Gods ſaluation. And indeede how can we expect to die with comfort, while we are vnreſolued what ſhall become of our ſoules in the world to come? And that we may make our calling and election ſure, we muſt obſerue theſe rules. Firſt, we muſt be diligent hearers of Gods word; for *Faith comes by hearing*, as the Apoſtle ſpeaketh. What is the reaſon that ſo many wauer? Is it not becauſe they are idle, and becauſe they will not take the paines to heare ſo diligently, as their caſe requireth?

quireth? Secondly, that we may make our calling and election sure, we must frequently receiue the Lords Supper. What experienced Christian is there, but he is able to tell you, that the Sacrament by Gods blessing hath a notable confirming and establishing power? And therefore those negligent Ministers are guiltie of the weakenesse of the faith of the people, in that they do not so frequently as they ought, administer the holy Sacrament. Thirdly, if we desire our calling and election to be made sure, then we must pray vnto God, as the Apostles did, that the Lord would increase our faith. For vnlesse Gods Spirit do testifie together with our spirit, we can neuer come to any full assurance. *Paul* may plant, and *Apollos* may water, but it must be God alone which must giue the increase of sauing grace. Fourthly, if we would make our calling and election sure, we must meditate often of Gods promises, and we must trie our estate by the markes which are peculiar vnto Gods elect. Fiftly, if we would make our calling and election sure, we must be plentifull in good workes. For, whom hath God promised to strengthen vpon the bed of languishing, in Psalme 41.3. but such as consider wisely of the poore? And who are they which lay vp for themselues a good foundation against the time to come, laying hold of eternall life, but such as are rich in good workes? 1. Tim. 6.19. Thus we see the way to a comfortable departure. God almightie giue euery one of vs grace to take this way, that so by our death we may glorifie God, bring comfort and good example to our brethren, and eternall benefit to our owne soules, and that for the merits of Iesus Christ our Lord, to whom with the blessed Father, and the holy Spirit, three

moſt glorious perſons,& one God be aſcribed,as is moſt due,all honour,praiſe and glory,all true feare,reuerence & obedience,from this time forth for euermore,Amen.

The occaſion of this Sermon (as you know) was for the celebration of the funerall of that excellent ſeruant of God, Miſtris *Elizabeth Iuxon*, the late faithfull wife of Maſter *Iohn Iuxon* Citizen of this famous Citie of *London*. And the reaſon which moued me to make choice of this Text rather then of any other, was the requeſt of our deare ſiſter deceaſſed, who vpon her death-bed called for her Bible, and turned to this portion of Scripture, and deſired me to intreate of it at her buriall. And indeed if I had bene left to mine owne free choiſe, I thinke I could not haue made a fitter choice of a Text inall the Bible. For the eſtate of *Iob* deſcribed in theſe words, doth notably anſwer to the eſtate of our ſiſter.

For, were the moneths of *Iob*, moneths of vanitie? did they vaniſh away like ſmoake? did they paſſe away quickly like the Weauers ſhuttle? Euen ſo it was with the life of this our ſiſter; her daies were but few and euill; her pilgrimage here was but ſhort; for ſhe was not full ſeuen and twentie yeraes old when God tooke her away, as I am informed. As it was with *Henoch*, becauſe he walked with God, therefore the Lord tooke him away in his middle age; euen ſo it was with this worthy woman; ſhe walked with her God, and therefore he hath now taken her vp vnto himſelfe in the midſt of her dayes.

Secondly, did *Iob* endure a painfull and tedious griefe in his body? Euen ſo did this our ſiſter; her paines were very

very great, her triall was a fierie triall; yea her ſickneſſe was not onely dolorous, but likewiſe it was long and tedious, continuing vpon her with great extremitie for the ſpace of a yeare and vpwards. God did grinde her in the mortar of his fatherly correction like ſpice, that ſo ſhe might be made the more fragrant ſacrifice vnto himſelfe.

Thirdly, was *Iob* brought by his ſickneſſe to the ſight of the vanitie of earthly things? So was this ſeruant of God; ſhe had attained an holy ſcorne of the contentments of this life. For when I demanded of her whether the comlineſſe of the roome where ſhe lay, and furniture of her houſe did not ſomewhat tempt her to deſire ſtill to liue: ſhe anſwered me, That nothing in the world did moue her to deſire life, no not her very children, which were farre more deare vnto her, then any worldly riches whatſoeuer. So that I found ſhe was quite dead to the world in her minde, before ſhe was dead or depriued of life in her bodie. God grant that euery one of vs may labour for the like grace of ſound mortification. For, if we be dead and crucified vnto the world, it is a good ſigne that we are aliue to God.

Fourthly, was griefe and ſmart irkſome and troubleſome vnto *Iob* himſelfe? Then it was the great mercie of God, to giue patience vnto this our ſiſter in any meaſure. And let vs not thinke it ſtrange if ſhe roared and cried with paine at ſome times; but let vs rather feare, that if we had bene in her caſe, and had taſted her ſorrowes, we had bene like to fall into greater extremitie then euer ſhe fell. It is the propertie of a good child to crie whileſt he is a beating, as well as of a bad. But here is the difference; a good child when the ſmart is gone, will

will kisse the rod, and loue his parents, and be sorie for his fault; whereas a wicked child will murmure against and hate his parents. Now this our worthy sister shewed her selfe to be a good child; for she cried when she felt the smart: but when she had any mitigation, she condemned her impatiencie, and iustified God, kissing his rod, by shewing a very tender affection of loue to God, whensoeuer she thought or spoke seriously of him.

Fifthly, were these painfull nights appointed vnto *Iob*, not by fatall necessitie, or by chance and fortune, but by the prouidence of God? Euen so it was with this our sister. For howsoeuer the first occasion of her sicknesse might seeme vnto vs to be meerely casuall: yet the truth is, that euen casualties themselues are guided by the diuine prouidence. For (as *Salomon* saith) *The lot is cast into the lap; but the whole disposition thereof is from Iehouah*, Prou. 16. 33. And thus I haue declared vnto you, how fitly this text doth answer vnto this present occasion. Now may it please you further to consider the spirituall estate of this our sister.

And her spirituall estate shall appeare by a strict and serious examination which she tooke of her selfe in the time of her health. It is set downe with her owne hand, and was found by her husband after her departure, amongst the rest of her things which she most esteemed: and for my owne part, I know them to be no fables. For I knew her spirituall estate, by fiue yeares experience, liuing in the house with her. Now I thought good to make them publike, not onely for a due memoriall of this blessed seruant of God; but also for the common good of Gods Church: as being indeed exceedingly impor-

importuned by good people thereunto. If you desire to reape benefit by the markes, reade them not as a bare report or commendation of the partie deceassed; but duly obserue euery Marke what it importeth; and next, obserue in what manner it was found in this worthie woman: thirdly, weigh well the places of Scripture which are alledged to proue the Markes to be peculiar to Gods elect: and lastly, examine whether thou findest these signes in thy selfe or no; for this is the way to benefit by them.

The Marks which this our sister found to be wrought in her by Gods holy Spirit, are many: I will reduce them to as few heads as I can, for the helpe of your memorie: I will not adde any thing aboue the sence of that which she hath written; onely it shall be my endeuour to bring that which she hath written, into distinct order for better capacitie, and to declare vnto you my owne particular knowledge concerning her estate. And the Marks are these following, being noted in the small letters for distinction. And behold, she that is dead, shall yet speake vnto you.

The first Marke.

First, I desired to be exercised in the word day and night: and I finde a willing receiuing of Gods Commandements, they are not grieuous.

And that this precious signe was in this worthy woman, let her practise shew it. To my knowledge, when she was in the Citie, she heard for the most part, nine or ten Sermons euery weeke; whereof foure of them constantly vpon the Sabbath day, besides catechizing. Also,

she read daily morning and euening some part of the Scripture, from the beginning of the Bible vnto the end thereof. And she did not reade the Scripture as many do, in haste, but with serious consideration, application, and meditation. Moreouer, Gods commandements were not grieuous vnto her, but she obeyed them with chearefulnesse. I neuer made any motion vnto her for any that were in distresse, but as soone as she heard it, she obeyed. Yea the word was so farre from being grieuous, as that it was *more sweet then the hony and the hony combe*, (as she acknowledged.) Yea she slept euery night, with this meate in her mouth: the word being her last meditations in the night, and her first thoughts in the morning.

And this constant meditation of Gods word, is giuen as an infallible marke of a blessed person in Psal. 1. *In that law will he meditate day and night.* And if this be a signe in any, then much more in this good Christian. For indeed, vntill it pleased God to conuert her soule (which was about fiue yeares ago) she walked according to the course of the world, and maruelled (as she her selfe confessed) what people meant to runne dragling to Sermons. But the Lord changed her mind, and then I thinke she ran as fast to Sermons as the rest of her brethren and sisters; I meane as the rest of Gods deare Saints and children.

The second Marke.

The word worketh in me a redresse of my wayes.

And that this signe was in this worthy woman, it was euident vnto me, who was made throughly acquainted,

quainted, by her voluntarie confeſſion, with her eſtate. She acknowledged vnto me, after her conuerſion, how vaine her courſe had bene in former times. Yea ſhe concealed not from me the greateſt ſins that euer ſhe committed in all her life time. And therefore I ſaw with mine eyes, what an admirable redreſſe of wayes the word and Spirit of God had wrought in her. Now brethren, when the word of God workes a through and effectuall redreſſe, it is an euident ſigne of an happie eſtate and condition. For the word worketh effectually in none but in ſuch as do beleeue: as we gather out of the words of the Apoſtle in 1. Theſſ. 2. 13.

The third Marke.

I finde a reſpect to all the commandements of God, deſiring to obey in the leaſt commandement as well as in the greateſt; I find a willingneſſe to obey againſt profit, pleaſure, credit, eaſe, libertie, and the liking of carnall friends.

And that this ſigne was in this worthy Chriſtian, it is alſo euident. She hath deſired to obey in the leaſt, and much more in the greateſt commandements. She, for her part, made conſcience, as well of litle oaths as of great; of deceiuing in a ſhilling, as well as in a pound; of the luſt of the eye, as well as of the act of vncleanneſſe; of words, as well as of deeds; and of thoughts, as well as of outward practiſes. This was manifeſt vnto me by her complaints againſt her ſelfe, in ſuch things as a carnall hypocrite would haue eſteemed but motes, whereas ſhe eſteemed them beames. And that ſhe had a willingneſſe to obey againſt profit, it is likewiſe euident; for ſhe was an eſpeciall meanes to perſwade her husband, not

to encomber himselfe with too much worldly employment, but rather to content himselfe with lesse worldly gaine, and to redeeme time for hearing Gods word, and for other holy occasions. Secondly, she obeyed, against pleasure; for whereas she had wont to seeke her bodily recreation vpon the Sabbath day, in walking vp and downe, in sitting at her gate, in talking of worldly matters, and such like: now she was growne so deuout and pious, as that she made conscience to expell worldly thoughts vpon the Lords day, as appeared by many godly questions, from time to time put forth vnto me by her. Thirdly, she obeyed against credit; for whereas in her carnall estate, her carnall neighbours respected her; afterwards, when they obserued this godly change in her, they ceassed to giue her that respect which was due vnto her; yea indeed they enuied, hated, and neglected her. Fourthly, that she obeyed against libertie and ease, it was also manifest; for whereas in her carnall estate she could take libertie to keepe her bed vpon the Sabbath day till eight of the clocke, now in her spiritual estate, she could affoord to rise by fiue a clocke in the morning, and that in the cold winter, and when she was with child, and to go to the Lecture in the citie at six a clocke: and this she did constantly. Fifthly, that she obeyed against the liking of carnall friends, it was also plaine: for they stormed against her for these godly courses, and did not spare to tell her, That if she thus proceeded, she would vtterly vndo her selfe, and ouerthrow her estate: and yet against all these pul-backes, she held on her godly course vnto the end.

And know this my deare brethren, that there is no surer euidence of a good estate, then vniuersall obedience.

dience. What was it that confirmed the estate of *Zachary* and *Elizabeth* to be a blessed and happie estate, but this, in that *they walked in all the commandements of God, without rebuke?* Luke 1.6.

The fourth signe or Marke.

I finde feruencie and frequencie in prayer, in secret.

Concerning the feruency of this good woman in prayer, and that in secret, I my selfe haue bene an eare witnesse, for I haue heard her pray when she was not aware of me. And for her frequencie, the family are not ignorant how exactly she kept and obserued her religious houres in priuate. There is no hungry person doth more duly obserue his meale-times, then this faithfull person obserued her times for prayer and reading.

And who will not easily acknowledge, that the true spirit of prayer is a notable signe of a blessed estate? For God doth power the spirit of prayer vpon none, but vpon such vpon whom also he powreth the spirit of grace, Zach. 12.10. And what saith blessed *Paul? Whosoeuer shall call vpon the name of the Lord, shall be saued,* Rom. 10.13. Yea what saith Christ himselfe? Matth. 6.6. *Pray vnto thy Father in secret, and the Father which seeth in secret, shall reward thee openly.*

The fift Marke.

I find a striuing against the most secret corruptions of nature; I bewaile my transgressions against the inward worship of God, as well as against the outward; I bewaile the hardnesse of mine heart, and mourn because I cannot mourne as I ought.

How exceedingly this holy Christian did bewaile her failings against the inward worship of God, I was not ignorant: for many a time hath she complained vnto me, what distractions she hath found in prayer, and in the hearing of Gods word. Yea she obserued the subtiltie of Satan, how he would thrust other good motions and meditations vpon her vnseasonably, of purpose to hinder her in her present holy businesse: and moreouer, mine eares were continually filled with her complaints in respect of hardnesse of heart, and with her mourning because she could not mourne as she ought. And that she had a striuing against the most secret corruptions, it was likewise apparent vnto me, which was made acquainted with her spirituall estate: for it was her godly care still to be instructed how she might cast out and resist euill motions, groning and sighing vnder them, as vnder a most vncomfortable, heauie, and intollerable burden.

Now what greater signe is there of a good and gracious estate, then to be sensible of the combat of the spirit against the flesh? What greater euidence was there that *Paul* was now a regenerate person, then this, to wit, that he found this striuing in his heart, and that he was sensible of the law of his minde resisting the law of sinne which was in his members? Rom. 7.23. What greater signe was there that *Rebeccha* was conceiued with child, then when she felt such a struggling within herselfe between the children, as she neuer felt before? So what greater euidence that we are conceiued of Christ, then when we feele him sensibly struggling in vs against the old Adam?

The sixt Marke.

I find a deslike of sinne in all, euen in them that are most deare vnto me.

This marke I know to haue bene in this worthy woman: she grieued for sinne in kindred, in familiar acquaintance, in seruants, in children. Yea she grieued for the very appearance of euill, as when she saw that some walked not wisely in the vse of Christian libertie, as in the vse of recreations and such like. And much more did she grieue for the common swearing in the land, for Sabbath breaking, for whoredome which is so ordinary, and for all such abhominations.

Now to grieue for the abhominations of the time, is an vndoubted signe of a good and happie estate. For whom doth God set his marke vpon for his owne, Ezec. 9.4. but vpon such as sigh and crie for the abhominations of Ierusalem?

The seuenth Marke.

I desire to stirre vp mine affection after God, and to auoide what might steale away mine heart from him, delighting in all the wayes whereby mine heart might be inflamed towards him.

This marke was apparently in this our sister by these signes. She feared both the company and doctrine of such Ministers, as she perceiued would giue her too much liberty. She was likewise best pleased in the greatest strictnesse, so that it were not curious but commanded of God. She maintained in her selfe a godly iealosie, lest that riches and worldy contentments should lessen

leſſen her affection to Chriſt. She was fearfull to loſe any part or dram of her firſt loue. She delighted moſt in ſuch conference, both at her table, and in companie, which ſauoured of religion: it was her griefe to heare ſome how they would ſpend their precious time in frothie diſcourſe, preferring trifles and toyes before ſuch ſpeech as might haue miniſtred grace to the hearers. So that it was euident, that ſhe delighted in ſuch wayes whereby her heart might be inflamed to loue God. Yea I do ſuppoſe, that her inner man was come to that degree of loue and zeale, that ſhe deſired to heare no other noyſe but the noyſe of Gods word, nor any other knocking but the knocking of Gods Spirit at the doore of the heart. She found that want of Gods word publickly preached in the time of her long ſickneſſe, as that ſhe reſolued, if God would giue her but ſo much ſtrength to endure to be carried in a chaire to the Church, ſhe would deſirouſly go.

Now what ſurer ſigne is there of a bleſſed eſtate, then ſincere inflamed loue to God? The Lord promiſeth to ſhew mercy vnto thouſands of them which loue him, and keepe his commandements, Exod. 20.

The eight Marke.

I find an holy reſt and quietneſſe of conſcience, with ſpirituall boldneſſe, and confidence of truſt in God ſometimes.

She found that degree of ſpirituall boldneſſe to my knowledge at ſome times, as that in her perfect health ſhe hath deſired to be diſſolued, that ſhe might not liue to haue that confidence weakened. She acknowledged vnto me in the middeſt of many temptations vpon her death-

death-bed, that the Lord had freed her heart from helliſh feares, and that ſhe found much peace. Yea not many dayes before her departure out of this life, ſhee made a very excellent acknowledgement of the goodneſſe of God vnto her, and how ſhe knew that it ſhould be well with her after this life ended; bleſſing God withall for the benefit which ſhe had receiued by the Miniſterie of the Word, and exhorting her kinred & friends which were about her, that they ſhould be careſull to heare Sermons, and to meditate of them. Yea ſhe did ſo ſpeake with that euidence of Spirit, as that ſhe drew teares from them which heard her at that time.

Now what more euident mark is there of a true Chriſtian, then a ſound faith? what ſurer teſtimony then the teſtimony of Gods owne Spirit bearing witneſſe with our ſpirits that we are the children of God? Rom. 8. 16. Now indeed this our deare ſiſter did not feele this full aſſurance at all times, but ſhe groned many a time vnder the ſenſe of much vnbeleefe. But what experienced Chriſtian doth not ſufficiently know, that the deare children of God are ſubiect to theſe pangs? in ſo much that we ſay, That ſurely that man or woman neuer beleeued aright which neuer doubted. But my deare brethren remember the eſtate of that good father in *Marke* 9.24. No ſooner did he beleeue, but preſently he was made ſenſible of his vnbeleefe. For thus he cries with teares, *Lord I beleeue, helpe my vnbeleefe.*

The ninth Marke.

I finde a deſire of the practiſe of mortification of ſinnes paſt and preſent. There is no ſin but I could willingly iudge my ſelfe for it, ſo ſoone as I know it to be a ſinne.

This holy seruant of God, she was come to that degree of mortification vnto her especiall sinnes, that she did not onely quite forsake the practice of them, but also she loathed them inwardly, and confessed to the glorie of God, that she found her selfe quite dead to the least pleasing motion tending that way. And her especiall sinne hauing beene the abusing of things lawfull, she came so farre to be mortified, as that she was tempted to abhorre euen the lawfull vse. She was inclined not onely to an holy reuenge vpon her selfe, but euen to exceed in that reuenge and selfe-iudging.

Now what greater argument is there of our spirituall rising with Christ, then if we mortifie our earthly members? Coloss. 3.1.5. and what greater signe that we shall escape the iudgement of God, then if we iudge our selues? 1 Cor. 11,31.

The tenth Marke.

I loue all Gods children, and that for the truths sake: I esteeme them the onely excellent people in the world.

She loued poore Christians as well as the rich, to my knowledge; she preferred them before rich kindred. She loued them meerly for their graces, and not for worldly respects. For indeed she was a giuer, and not a receiuer. So that it was not with our sister as it is with the children of this world, which speake euill of all such as will not runne with them to the same excesse of riot. She was farre from contemning of Gods deare children, vnder a colour as though they were Puritans and Precisians, and irregular persons, or the like. But she iudged as *Dauid* did in Psal. 16. that those that feared God, and were

were endued with grace, they were the Excellent ones. All that she hated in them was their corruptions, which they themselues also hate.

Now whosoeuer they be which haue their hearts sincerely seasoned with true Christian loue, it is an euident signe that they are the children of God. For as the Apostle speaketh, *Euery one which loueth, is borne of God, and knoweth God*, 1.Ioh.4.5.7. And againe he saith, in the 16. verse of the same Chapter, *He that dwelleth in loue, dwelleth in God, and God in him.*

The eleuenth Marke.

I desire after puritie, and to be holy as God is holy.

This our Christian sister laboured against all impurity both of flesh and Spirit: the least secret impure motion did much vexe her, as appeared by her feeling complaints. And as for holinesse, I am perswaded she affected it farre aboue saluation: for what was still her especiall request? euen this, that God would be pleased to giue her a more holy heart. And moreouer, the more holily that any Minister preached, the more was she delighted to heare him. The more holily that any one conferred, or prayed, gaue thankes, the more heartily she shewed her zeale in saying Amen. And indeed, as for Sermons, and prayers, and thanksgiuing, which seemed to be very eloquent, if there was not some holy zeale in them, they were but a burden vnto her. Yea she stood so affected vnto holinesse, as that sometimes walking in her hal vpon the Sabbath day, and conferring of Gods word, she hath heartily desired, neuer to go againe into the world, but if it were the will of God, that

ſhe might ſpend all her dayes in that bleſſed fellowſhip with God. And yet ſhe was none of thoſe that liued inordinately or idlely, who liuing by the ſweate of other mens browes, vnder the colour of giuing themſelues vnto holineſſe, do altogether neglect or caſt off their particular callings, eſpecially if they be any thing painfull. But ſhe thus ſpoke, being carefull of that holy condition, If it might ſtand with the will of God.

By theſe ſymptomes and ſignes, we may ſee how this our ſiſter ſtood affected for holineſſe. And what greater ſigne is there of a true child of God, then holineſſe? *Be ye ſure,* ſaith *Dauid* in Pſalme 4. *that God hath choſen to himſelfe a godly man.* And Saints or holy perſons, is one of the names which is giuen of God vnto his children in the holy Scriptures, as you are not ignorant.

The twelfth Marke.

I deſire to be good at home as well as abroad, in abſence of others as well as in preſence, in ſecret as well as openly.

Concerning the domeſticall goodneſſe of this our ſiſter, we had ſufficient knowledge: for we daily beheld her Chriſtian practiſe. And how conſtant ſhe was in her holy courſes in our abſence, I haue bene ſufficiently informed by others which were in the family. She had attained that degree of ſinceritie, as that her ſtudy was to hide her graces, at leaſt ſo farre as grace could be hid. For you know that grace is like ſweete oyle, it will vtter it ſelfe in the ſweete ſauour whether the Apothecary will or no. Fearefull ſhe was leaſt any ſhould thinke more to be in her, then ſhe thought to be in her ſelfe. She hated vaine ſhews; ſhe could not brooke thoſe that would publikely

publikly make shew of more then was manifest by their priuate practise, was in them.

Yea vpon her death-bed she affirmed, that she had nothing in her selfe to comfort her but poore sincerity. She knew that howsoeuer she had walked weakly before God, yet she had walked sincerely. Another argument of her sincerity was this, in that she desired her estate to be throughly sifted both in health and sickness. And to that end, in health she repaired to godly Ministers, for the triall of her estate; and also in sickness she desired the iudgements of more then of one Minister, that she might know the very truth of her estate. Yea she desired to heare of her sinnes, and to that end desired me, either in mine owne person, or by some other good Minister, to preach a Sermon of the cursed estate of man by nature, and of the vttermost terrors of the Law against sinne; that so her stonie heart might be more and more broken: and for that paines, she would haue giuen me or any other Minister of Christ, which would haue made the Sermon, a large reward in gold.

Now what greater signe is there of a good estate, then is sincerity? What greater euidence was there of *Dauids* blessed estate then this, that he walked in the vprightnesse of his heart in the midst of his house? Psalme 101.2.

The thirteenth Marke.

I can pray for mine enemies, and humble my soule for them in their distresse; I will be at peace with them without reuenge, I can forbeare them, when I could bring them to shame.

That this seruant of God could pray for her enemies,

and humble her ſoule in their diſtreſſe, we may well beleeue it if ſhe auouch it: for great was her truth in ſpeech, and throughly tried, I do not denie but ſhe might ſometimes report an vntruth, as receiuing it by report of others whom ſhe beleeued: But to ſpeake a lie, or to ſpeake againſt her owne knowledge, to wrong any, or aduantage her ſelfe, it was farre from her. Again, that ſhe would be at peace with her enemies, without reuenge, and without ſeeking their ſhame, it was manifeſt. For when ſome had exceedingly wronged her by their ſlanderous tongues, after ſhe had conferred with me, what I thought ſhe might do with a good conſcience in ſuch a caſe; ſhe was content to ſit downe vnder the wrong, being perſwaded that God would cleare her innocency as the light at noone day. And this was the more excellent patience in this our godly ſiſter, becauſe indeed by nature ſhe was very cholericke, and ſubiect to paſſions.

And what greater euidence is there of a good eſtate, then to forgiue our enemies? For Chriſt himſelfe hath ſaid, that *If we forgiue men their treſpaſſes, our heauenly Father will forgiue vs our treſpaſſes*, Matth. 6. 14.

The fourteenth Marke.

I finde a willingneſſe to ſuffer any thing for God, by his aſſiſtance.

She was content (for the preſent) to endure the hatred of the world for her profeſſion ſake, to endure the perſecution of the tongue, and the taunts of carnall friends. And theſe ſufferings ſhe did not much reſpect. Nay further, ſhe was very mindfull of the fierie triall which

which might come vpon vs: and she for her part looked for it, and prepared for it. Yea, she was minded rather to burne at a stake, then euer to yeeld vnto Poperie, or to betray the truth of the Gospell. And in these godly resolutions, she did not trust in any sort to her owne strength, but was very iealous how she should be able to endure the fire: Oh said she, how shall I endure to be drawne vpon an hurdle vnder Newgate, & to be bound vnto a stake, to suffer the violence of the fire? &c. But yet she still was comforted with this, namely, that God was able to cause her to stand.

And what greater signe is there of a sound estate, then when *it is giuen* vnto vs, *not onely to beleeue* in the behalfe of Christ, *but also to suffer* for his sake? Phil. 1. 29.

The fifteenth Marke.

I desire to deale faithfully in the charge and calling in which I am, and to discharge it in the conscionable feare of God.

This our sister was not onely faithfull in her generall calling, but also in her particular. For first, she was a very faithfull wife, her very desire was subiect to her husband. I am perswaded, that if her husband had commanded her to do the vilest drudgerie about the house, she durst not haue refused, in very conscience of Gods Law. And moreouer, whereas in her carnall estate, it was her common practice to put forth her children to be nursed abroad, according to the practice of the proud women in our times: when the Law of God began to be written in her heart, she durst no longer nurse her children abroad, but tooke paines to nurse them with her owne breasts.

breasts. Againe, she did most diligently ouersee the wayes of her family: and she eate not the bread of idlenesse, but still she employed her selfe in some commendable employment. And as for her children and seruants, she did diligently instruct them in good wayes. She was grieued at any prophanenesse found in them: she mourned for them: she prayed for them; she pitied their estate, and as for the soule of her louing and kind husband, she had an especiall care.

Now it is an especiall marke of a true conuert, to be found faithfull in the particular calling. As we see it is giuen by *Paul* as an euidence of the truth of the conuersion of *Onesimus*, that *now he was become profitable vnto his master*, Philem. 11.

The sixteenth Marke.

I desire to glorifie God by a fruitfull profession.

The faith of this our sister was no dead faith. To my knowledge she was exceeding fruitfull in good workes. What mony she had of her owne in the time of her health, she distributed it freely, partly to poore Preachers about this Citie, partly also to poore Christians. She was like vnto *Dorcas*, she made garments, and that both wollen and linnen, and gaue them to poore Christians, and to their children. She was a friend of the fatherlesse and of the widow: and what she had not of her owne to releeue Gods poore, she intreated her husband to supply. Yea, she was a very patroneſſe for such as were in distresse; she was a blessed instrument to stir vp her willing husband to many secret gifts, and bountifull almes-deedes, especially vnto them which were of the

the houſhold of faith. To my knowledge ſhe hath giuen gold and ſiluer plentifully, to ſome more, and to ſome leſſe. And amongſt the reſt of her charitable works, I remember that ſhe gaue to the Miniſter which was the meanes (vnder God) of her conuerſion) as ſhe ſuppoſed) She gaue, I ſay, vnto him, by the conſent of her husband, the ſumme of fiftie pounds, beſides a large portion which ſhe begged of her husband to be diſtributed after her death vnto charitable vſes. The ſicke had cauſe to bleſſe God for her in her health, for ſhe viſited them with meate, with bodily preſence, with neceſſarie helpe both by her ſelfe, and by her maides. And many that enioy health, haue great cauſe to bleſſe God for her in her death, in reſpect of her liberall gifts. And for mine owne part, I haue eſpeciall cauſe to bleſſe God in her life and in her death; for a moſt kind mother and nurſe ſhe was vnto me.

Now this fruitfulneſſe did argue the goodneſſe of the Tree; for how doth a Chriſtian ſhew his faith, but by his workes? And the Lord (as you know) promiſeth a Prophets reward vnto ſuch as do good vnto his members, Math. 10. 42. Yea at the day of iudgement Chriſt will ſay vnto all ſuch fruitfull ones, *Come vnto me, ye bleſſed of my Father, inherite the kingdome prepared for you from the foundation of the world. For I was an hungred and ye gaue me meate: I was thirſtie, and ye gaue me drinke, I was a ſtranger, and ye tooke me in: naked, and ye clothed me: I was ſicke, and ye viſited me: I was in priſon, and ye came vnto me.*

The ſeuenteenth Marke.

I find a daily holy ſtriſe to preſerue graces giuen vnto me, and to preuent falling away.

She continued faithfull to the end in the moſt ſubſtantiall graces. For howſoeuer ſhe mourned for the want of that degree of ioy which ſhe had felt in former times, yet ſhe continued in repentance, in the practiſe of holineſſe and righteouſneſſe, in a tender loue to God, and to his word and children, in holy zeale, and fruitfulneſſe euen to the laſt period of her dayes. And indeed her want of full ioy was ſo ſanctified vnto her, that it was a furtherance to a better grace, namely to repentance and ſelfe deniall, and baſe eſteeme of her ſelfe. And I call repentance better grace then ioy, becauſe howſoeuer ioy is a moſt excellent gift of the Spirit, yet vnto vs repentance is more profitable. For I make no doubt but that a mourning Chriſtian may be ſaued without rauiſhing ioy, and that Chriſt may wipe away his teares in heauen; but no Chriſtian ſhall be ſaued without repentance and ſelfe-deniall.

Now conſtancie and perſeuerance in a good and holy courſe, is an vndoubted argument of a bleſſed and happie eſtate; as doth appeare by the words of our bleſſed Sauiour himſelfe, Matth. 10. 22. *He that endureth to the end, ſhall be ſaued*: and Reuel. 2. 10. *Be thou faithfull to the death, and I will giue thee a crowne of life.*

The eighteenth Marke.

I find an vniuerſall change in my ſelfe, from that which I haue bene in former times.

This marke and the two following, I propounded vnto her vpon her death-bed; which I mention now becauſe they are as vſefull for the Church as the former markes which I found noted in her paper. And that this

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ſigne was in our ſiſter as well as the former, it was euident. For there was a maruellous change wrought in her mind and vnderſtanding. She that before knew not the right hand from the left in religion, ſhe was growne to a very great vnderſtanding, in ſo much that ſhe was able both to ſpeake diuinely, to inſtruct her ſeruants and children, and to write letters in the very language of Canaan with great ſufficiency.

Secondly, ſhe found a change in her will and affections. For ſhe that was dead before vnto any ſound pietie, now ſhe was reuiued aboue all things to affect and to ſeeke Gods kingdome.

Thirdly, there was an euident change in her life and conuerſation; this we all knew which knew her, and can teſtifie.

Now whereſoeuer this vniuerſall change is, from darkneſſe to light, from euill to good, from the power of Satan to God; it is an euident ſigne of effectuall calling, and effectuall calling is an vndoubted ſigne of election. 2. Cor. 5. 17. *If any man be in Chriſt, he is a new creature; old things are paſſed away, behold all things are become new.*

The ninteenth Marke.

I find an vtter deniall of my ſelfe, I know that in me, that is, in my fleſh, abideth nothing which is good.

This bleſſed ſeruant of God had attained a great meaſure of ſelfe deniall. She groned long vnder the burthen of the feeling of ſpirituall wants. She admired any ones graces ſaue her owne: ſhe lothed her owne prayers for want of ſufficiency and zeale: ſhe was alwayes complaining for the moſt part of her ſpirituall wants. She was

brought to plaine nothing in her owne eyes. She esteemed her selfe to be poore, yea to be a plaine begger in grace, as all those knew which knew her throughly.

Now my beloued, what greater signe is there of a true disciple, then selfe deniall? What greater signe of a safe estate, then spirituall pouertie, felt and groned vnder? For what saith our blessed Sauiour? Matth. 5.3. *Blessed are the poore in spirit, for theirs is the kingdome of heauen.* Yea whosoeuer do loathe themselues for their iniquities, and much more for their spirituall wants, and for the euill of their good workes, it is euident that they are in the couenant of mercy, Ezek. 36.31.

The twentieth Marke.

I finde mine heart inclined to seeke after God and Christ in the vse of diuine ordinances with feruency.

This signe our sister acknowledged vpon her deathbed also; for when I demanded of her in the sence of her present wants, whether her conscience did not testifie with her, that in her health she had zealously sought after God: She made me answer, That her chamber, and closet, and orchard, and garden, and watergate, and turret, and euery corner could testifie that she had dearely and earnestly sought after God. Yea out of that knowledge and experience, which I had of the holy courses of this sanctified woman, I may well say, that it was with this woman in some measure as it was with *Dauid*, Psal. 42. *As the Hart panteth after the water brookes, so panted* her *soule after thee ô God.*

Now where there is giuen this strong affection after God, the affection being constant, and also ioyned with

a feruent vſe of the meanes, it is an euident ſigne of a bleſſed eſtate. For *bleſſed are they which hunger and thirſt after righteouſneſſe, for they ſhall be ſatisfied*, Mat. 5.6.

Thus I haue for the common good ſet out vnto you the markes and euidences of a bleſſed woman. I haue ſpoken that which I knew in her. And the vſes which I would haue you to make of that which hath bene ſpoken are theſe. Firſt, giue thankes vnto God for his wonderfull worke vpon our ſiſter. Secondly, learne henceforth not to iudge of Chriſtians by the outward appearance. For it may be, many which did not ſo throughly know her, would not haue thought that ſhe had bene ſo rare a woman. Thirdly, learn not to enuy the good name or praiſe of others, but learne to be of *Salomons* minde, Prou. 31.31: where ſpeaking of a good woman, he ſaith, *Giue her the fruite of her hands, let her owne workes praiſe her in the gates*. Fourthly, examine thine owne eſtate by theſe markes, and that by weighing euery particular ſigne, with the explanation & confirmation of the ſame. Fiftly, pray vnto God that thou maieſt find them in thy ſelfe. Sixthly, if thou doeſt finde them in thee vpon diligent ſearch, then ſee thou be thankfull to God, the giuer of all grace: and ſay with *Dauid* Pſal. 16.6. *The lines are fallen vnto me in pleaſant places, I haue a goodly heritage.* Yea ſay with him in Pſal. 23.4. *Though I walke through the valley of the ſhadow of death, I will feare none euill.* The which childlike boldneſſe, and holy confidence, God Almightie giue vnto vs all, and preſerue in vs vnto the end, and that for Chriſt Ieſus ſake, our onely Lord and Sauiour, Amen.

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